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A Note on the Antiquity of the Jaina Sects.

BY

KAMTA PRASAD JAIN, M.R.A.S.

IN the issue of the "*Indian Antiquary*" for the month of July 1932, Mr. Puran Chandra Nahar, M.A., has written again on the Antiquity of the Jain sects and it is in reply to my criticism of his previous article on the subject. He claims that he is writing to promote the cause of research and accuses me of mistreatment of his views. Had this been the case, I would have been rather too glad, since my dissertations in the literary field are only for Truth and for the promotion of scientific research. Moreover I am pained to find a zealous effort in his endeavour to belittle my arguments on the subject, on the ground that they support the claim of the Digambaras on the point that their sect is the original and older one. This is the reason why he has discarded even the established theories; for instance, the term "nirgrantha" is accepted by scholars to stand for Jainas but Mr. Nahar rejects it. My fault in this respect seems to be only that I happen to

belong to the Digambara sect by birth. But my impartiality in treating the subject is apparent from the fact that I do not rely upon and give credit to the Digambara traditions, unless I find them corroborated by some independent evidence. Hence my previous article and the present criticism of Mr. Nahar's views is simply based on the independent evidence and the spirit of scientific research free from SECTARIAN BIAS. I shall take his objections one by one and shall show how he has strayed away from the available evidence.

(*a*) Nudity.

I am glad to note that Mr. Nahar makes himself clear now in this respect; but the points established by him that though Rishabha the first Tirthamkara and Mahavira, the last Tirthamkara discarded clothes, they allowed their ascetic followers either to wear clothes or to remain nude and that the remaining 22 Tirthamkaras between them used clothes are exclusively based on the evidence of Swetambara books. Mr. Nahar ought to have proved their authenticity by some independent evidence. The contemporary Buddhist Literature of the time contains not a single example of the above type; *i.e.*, the Jaina ascetic of any period wearing clothes. On the contrary the Buddhist and the Brahmanical books both describe Jaina ascetics as naked saints; as I have already shown in my previous article. However he quotes the opinions of a few modern scholars in his support; but they too are mainly based on the Swetambara evidence and hence have little value as against testimony of independent books.

Mr. Nahar contends further that "as the person of a nude monk affords neither any scope for disguise, nor any protection against detection," king Udayin could not have been murdered by a person in the disguise of a naked Jaina monk. This instance is also taken from the Swetambara books; but the conclusion drawn from it does not sound good n the face of the non-Jaina evidence. Kautilya expresses

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clearly[1] that the spies should disguise themselves as *Śramanâs* as well. The term *śramana* stands for all those ascetics, who were non-Vedic and it includes the nude Jain *śramanâs* also.[2] In the "*Mudra-Râkṣasa-Nâtaka*" we find a spy actually who was a Brahmin friend of Chânakya by name Induśarman, disguising himself in the natural garb of a *Digambara muni*. He is called there a *kṣapanaka* and portrayed as naked.[3] In fact the term *kṣapanaka* denotes a Digambara Jain Muni conclusively. (See below). Induśarman disguised as Jîvasiddhi, the naked Jaina saint acted his part quite well and carried out his task very minutely.[4] The Jaina "*Nîtivâkyâmruta*" also enjoins that spies falsely imitate the ascetics to work out their plans.[5] And if my memory fails me not, I remember to have read in a certain work dealing with the history of South India that the Jaina king Bijjal and Jain queen Bairadevî were murdered by their respective enemies disguised as Jain saints. Thus Mr. Nahar's above contention holds no water and it cannot be said on this account that at the time of Mahâvîra and after him, the custom of wearing clothes by Jain monks does not seem to have disappeared. Rather Mr. Nahar has contradicted himself in this instance for he has styled elsewhere the custom of going naked of the Jain ascetics as the original one and had written that the practice of wearing clothes by Jain monks has begun from the Mauryan period.[6]

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1. Kautilya's Arthasastra Chapters XI and XII.

2. In the Digambara Jaina Books, *e.g.*, Mulachara, Charitra-Pahuda etc., Jaina monks are styled as *Sramanas* and in Sanskrit and Tamil works too they are called Sramanas. See Bhagawat 53-20 (वातरशनानां श्रमणा etc.) Manimekhalai etc.

3. Mudra-Rakshasa, Act IV......"Jivasiddhi, a naked Digambara saint, requested by Raksasa to appear after covering his nakedness." (The Digambara Saints of India, p. 82).

4. Act IV. Wilson, Hindu Dramatic Works.

5. Nitivakyamrita, 14th uddesa.

6. "Gradually the manners and customs of the Church changed and the original practice of going abroad naked was abandoned. The ascetics began to wear the 'white robe.'"—An Epitome of Jainism, p. 9.

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This evidence leaves no doubt that the original attire of the Jaina monks was the garb of Nature.

Further on Mr. Nahar raises the question that whether nudity was a compulsory general rule in the Jaina Śramaṇa Sangha or whether it was practised by the Jinakalpi Sādhus only and by Mahâvîra during the latter stages of his asceticism. And he endeavours to draw the latter conclusion on the authority of king Khârvela's famous Hâthigumphā inscription, which mentions that that king gave clothes to the *Yâpa-jñâpakas* and on that of Mathura sculptures of the first century also, which present scenes where monks are seen holding cloths in their hands.[7] But unfortunately the evidence given above does not entitle one to draw the conclusion, which Mr. Nahar draws ; since from the evidence of the Khârvela inscription, it is not clear that *Yâpa-jñâpakas* were Jaina monks, nor Mr. Nahar has shown that that term really stands for a monk. Moreover it is possible that this term stands for the Grahastâcharyas, who instruct and prescribe rules of conduct for the laity. Khârvela performed austerities on the Kumari hill[8] as a layman and so the yâpajnâpakas would be grahastâcharyas rather than the Jaina monks. I have seen nowhere in the books of either Jain sects, this term used in the sense of a monk and as such, it cannot be said on this authority that the Jain monks wore clothes. Moreover if the meaning of this term is really a Jain monk then too, it would not carry us beyond 2nd century B.C. and at that time the fore-runners of the Swetambaras—the Ardha-fâlakâs were already in existence.[9] The Mathura sculptures mentioned above no doubt prove the existence of the Ardhafâlakâs, for they picture the naked monks to hold a piece of cloth in their hand. The

7. 'अरहयते पखीनसंसितेहि कायनित्सीदीयाय यापञावकेहि राजभितिनिचिनवतानि वासासितानि।'

8. Journal of the Behar and Orissa Res. Society ; vol. XIII pp. 234-244.

9. Bhadrabahu-Charitra, Ch. III.

Swetambara monks, so far as I know, do not only hold a cloth in their hands, but also they hang it on their wrists; and actually put the clothes on. But the monks of the above Mathura sculptures hold them in hand, as the Ardhafalakas would likely have done. The Ardhafalakas remained naked, but kept a piece of cloth with them to use it when necessary. This evidence rather supports my view that the original custom of the Jain monks was to remain naked at all times.

Mr. Nahar is pleased to call my contention that "the references of the Swetambara ganas etc." have been inscribed on the digambara or naked images," as "merely the orthodox Digambara standpoint" having no basis in fact. It is curious to say so, when Mr. Nahar had before him the work on the Mathura antiquities by the late Sir Vincent Smith;[10] for the plates given in it show the naked images bearing inscriptions referring to the Swetambara ganas etc., and as such this fact too, points to the greater antiquity of the principle of nudity for the Jain monks.[11]

I have already pointed out that the principle of nudity was also in vogue in the Vedic period; though of course its first advent was given by Rishabha deva, the first Jain Tirthamkara.[12] Hence it is improper to think of the origin of this principle, as observed by the Digambara sect, from the Vedic source.

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10. The Jaina and other Antiquities of Mathura; p. 24. Plate No. 17. Sramana Kanba is shown there having a cloth lying on his wrist. Otherwise he is naked. It contains an inscription which mentions Swetambara ganas etc.

11. Ibid. p. 46 Nude image of Parsva bears an inscription mentioning Swetambara ganas etc.

12. The Jaina books (See Adipurana, Ch. 17th and Kalpa Sutra S. B. E. p. 285) style Risabha, the 1st. Tirthankara as the preacher of the principle of nudity for the recluses. Hindu books also, support—this view in as much as the "Bhagawata" (V. 5. 28. "Paramahamsya-dharmamupasiksyamanah"), "Vishnupurana" (Bk. II Ch. i) and "Hathayogadipaka" ("Sri Adinathaya namostu tasmai, Yenopadista hatha-yoga vidya; etc.") name the first Jaina Tirthankara, who preached and observed the Paramhansa.

The Vedic rituals have no idea of a Yogi. It was during the period of the later Upanishads that Yoga finds its way in the fold of Brahmana Vânaprasthâs. So the later and minor Upanishads entitle a naked saint only to reach to the Kaivalya status; while the clothed monks are entitled there to reach up to Swarga and Satyalokas only.[14] This principle is identical with the Digambara Jaina view; but it is wrong to draw the inference on this ground that the Digambara Jainas borrowed these ideas from the Brahmanas; since the main rules and ideas for renunciation of the worldly objects and practising penances are similar in many respects everywhere in the world and particularly because the Hindu Puranas themselves style Risabhadeva, the first Jain Tirthamkara as a preacher of the law of nudity. Thus it is clear that Nirvâna was only attainable by a naked saint. Nudity is an insurance of man being self-restraint and victorious over the idea of shame and sex-love. The covering of body is needed only when the idea of shame and sex-love occupies upperhand in Man and it is an hinderance to attain to Nirvâna. So nudity or victory over shame and sex-love is essential to reach Nirvâna.

The naked ascetics, who met Alexander the Great at Taxila and one of them who accompanied him, were of course the Jaina munis.[15] The Greek writers have clearly drawn a line of

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14. 'आतुरो जीवति चेत्क्रम संन्यासः कर्तव्यः।........आतुर-सुटीचकयोर्भूलोकभुवर्लोकौ। वहूदकस्य स्वर्गलोकः। हंसस्य तपोलोकः। परमहंसस्य सत्यलोकः। तुरीयातीतावधूतयोः। स्वस्मिन्नेव कैवल्यं स्वरूपानुसंधानेन भ्रमरकीटन्यायवत्।'—संन्यासोपनिषद्।

15. "......the term Digambara... ..is referred to in the well-known Greek phrase 'Gymnosophist,' used already by Megasthenes, which applies very aptly to the Niganthas."—Encyclo: Britannica, 11th edition Vol. XV. p. 128.

"Many of these (Digambara) sannyasis are still met with about the country, to whom the Greek authors gave the name of Gymnosophist—Abbe Dubois, Description of the People of India. XXXIV.

"......the Gymnosophists, whom the Greeks found in Western India .. ..were Jains and neither Brahmanas nor Buddhists etc."—Rev. Stevenson,; JBBRAS., IV. (1855) pp. 401 ff.

distinction between the Brahmana ascetics and the non-Brahmana Sramanâs.[16] The rules of observance followed by these ascetics, as mentioned by the Greeks are identical with the Jaina ones, as I have shown elsewhere.[17] Hence they should be regarded as naked Jaina saints.

Further on Mr. Nahar rejects the testimony of Brahmanical books on the ground of their later dates, but it ought not matter much, since they are non-Jain works having no special regard either for the Digambaras or for the Swetambaras and mostly belong to the early centuries of the Christian era. Hence their testimony in respect of the Digambara saints is more reliable than that of the Swetambara and Digambara works. It shows that at the time of their compilation the naked Jaina sect was used to be regarded in a traditional way as an original Jaina sect. The following words of Prof. Jacobi are remarkable in this connection :—" The Jainas are not frequently mentioned in older Sanskrit Literature by Brahmanical writers and it is a curious fact that the earliest of those who notice them designate them as naked monks, showing thereby that they were acquainted with the Digambaras only."[18]

The learned Prof. then quotes to that effect from the Vishnupurâna. Had that work contained a reference to the Swetambaras he would not have avoided it. In fact Vishnupurâna portrays a Jaina saint as a naked recluse only.[19] It does not mention the Swetambaras. It is wrong to infer from

16. " The Brachmans neither eat anything having life nor drink wine...... But those who are called *Semnoi* (Sramana) go naked all their lives. These practise truth etc."—McCrindle's Ancient India, p. 183.

17. Samksipta Jain Itihasa (Hindi) Vol. II pp. 186-202.

18. The Vira, Vol. II, p. 317. Also Mr. S. C. Ghoshal, M.A., Vidyabhusana writes : " In all old works of the Hindus, Jains have been described as naked, showing that the Digambara sect was the earlier one."—The Digambara Saints of India, p. 29.

19. ' ततो दिगंबरो मुडो वर्हिपत्त धणे द्विज । '

its following quotation that it refers to the Swetambaras, since the Dharma of ascetics (अणागागार=दिग्वास) and that of the laity (आगार=वहुवास) is mentioned in it :—

'दिग्वास सामयं धर्मा धर्मोयं वहुवाससाम् ।'

(Prof. Wilson translated it: "might be the duty of those who go naked, or who go clothed in much raiment.")

The text does not say that those who wore clothes were ascetics. Moreover a Digambara Jain preceptor could be little expected to mention its rival sectarians. The twofold Dharma is described in the Jaina books as that of ascetics (अणागार) and householders आगार.[20] The author of the Vishnupurâna also mentions the same two-fold Dharma in his above passage. He does not mention the Swetambara.

Sankara's reference to the Jains is not confined to any particular sect of the Jains. He clearly states to have criticised the Arhatamata and the Jainas.[21] But while commenting on Sutra 33 he designates them as "Vivasana," which means the Digambara Jains. This reference of Sankara does not lose its value on the ground that he hailed from South India, where the Digambaras were prominent; since Sankara made travels all over India and held disputations with the Jains of Northern India as well.[22]

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20. Tattvarthadhigama-Sutra ; 7-19 : अगार्यनगारश्च.

21. Vedanta Sutras, II, 2, 33-36.

22. The Vira, Vol. II, p. 318 The advent of Jainism in South India is ascribed to Srutakevali Bhadrabahu of the undivided Jain Church by the modern scholars and along with it, this is an established fact that the earliest Jainas—even those who went with Bhadrabahu to the South India were all naked monks. Therefore it is but according to the facts that a non-Jain scholar of the South India would mention only the Digambaras as the original Jains. Prof. Jacobi suspects that as the sacred books of Digambaras were mostly in the Sanskrit language, to which the Brahmanas has great access, they only mention the Digambara Jainas. (Ibid. p. 319 ff). But it seems not the case, for the Swetambaras had also a good number of their sacred books in the Sanskrit language, which could not be anterior to that of the Digambaras. Moreover the very ancient literature of the Buddhists too mentions only the naked Jain saints.

Moreover the authors of the Vishnupurana, Bhagawat, Mahabharat etc. did not come from South India, yet they mentioned the Digambara Jainas only. "Therefore," in the words of Prof. Jacobi "the preference given to the Digambaras by the Brahmanical writers.........cannot have been caused by their South Indian origin: it seems to have been a generally accepted opinion."

In the Dasakumara-charita a Jaina monk is mentioned as a Ksapanaka, who according to its description was a Digambara.[23] Likewise the Jain saint is mentioned as Ksapanaka in the Adi Parva of the Mahabharata.[24] The term Ksapanaka undoubtedly refers to a naked Jaina monk. Digambara Jaina Acharya Sri Yogindradeva distinguishes a Digambara saint by this term in the following stanza:—

तरुणउ बूढउ रूपडउ सूरउ पंडिउ दिव्वु ।
खवणउ वंदउ सेवडउ मूढउ मण्णइ सव्व ॥ ८६ ॥

The Swetambara authors, too, use this term to designate their Digambara rivals.[25] The Brahmanical writers also mention the Digambara Munis by this term. Hence it is unjustifying to call my references as "unsatisfactory." For brevity's sake, I did not quote them in detail before.

Turning to Buddhist references in support of the Digambaras, Mr. Nahar only takes up the passage from Mahavagga (1.70.) which mentions naked Titthiyas, whom I proved as the naked monks of Parsva's school and styles it as "untenable,"

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23. "जैनायतने मुनिनैकेनोपदिष्टमोक्षधर्मा:.........उदीर्णवैराग्यस्तदीप कौपीनमजहाम् । अथ पुनः प्रकीर्णमलपंकप्रबलकेशलुञ्चनव्यथः प्रकृष्टतमक्षुत्पिपासादिदुःखस्थानासनशयनभोजनेष्वपि....क्षपणकम् ।"–दशकुमारचरीत. II.

24. आदिपर्व, अ. ३ श्लो. २६–२९.

25. Kalakacharya mentions Ksapanaka and Nagna synonymously. (Quoted in the Ajivikas, Pt. I, pp. 72-73) Muni Sundar Suri also names Digambaras by this term. (See दिगम्बरत्व और दिगम्बर मुनि,)

on the ground that the sacred books of his sect describe the disciples of Parsva as accustomed to wear clothes. But after all it is a sectarian view and it must be proved to hold good on the authority of an independent evidence. Why not Mr. Nahar quote some references from old non-Jain books,[26] which might mention the Swetambaras proving their existence in the Vedic and Buddhist period ?

To say that Mahâvira propounded Panchayama-dharma against the Chaturyama-dharma of Parsva is also a belief of the Swetambara sect only. Digambaras dissent to it. The chaturyama-samvara alluded to in the Samannaphala-sutta does not refer to the Chaturyama-dharma of the Swetambaras, as I have shown elsewhere.[27] This term in fact is used in a generic sense in the Buddhist texts to define the characteristics of the ascetics belonging to different schools of thought. The Buddhists ascribe a particular kind of Chaturyama Samvara for their own Bhiksus.[28]

The Chinese pilgrim Yuan Chwang,[29] no doubt, mentions the Digambaras, the Swetapatas and the Tirthakas, but he nowhere draws a line of distinction between a Digambara and a Nirgrantha. While mentioning the Svetapatas at Simhapur, he does not style them as Nirganthas. By the term Nirgrantha he really meant a naked Jaina saint. He describes this term in the following way :—

"The Li-hi (Nirgranthas) distinguish themselves by leaving their bodies naked and pulling out their hair. Their

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26. Varahamihira's commentator Utpala writes : निर्ग्रन्थो नग्नः क्षपणकः। "क्षपणका जैनमार्ग सिद्धान्त प्रवर्तका इतिकेचिन।"—अद्वैतब्रह्मसिद्धि. १६७. प्रबोधचन्द्रोदयनाटक, अंक ३, पञ्चतन्त्र, मुद्राराक्षस, दशाकुमारचरित्। mention the naked Jain ascetics as Ksapanaka.

Monier Williams writes in his 'Sanskrit Dictionary' (p. 326) : "Ksapanaka is a religious mendicant, specially a Jain mendicant who wears no garment."

27. Studie Materiali Di Storia Delle Religioni, III, 7-11.

28. Historical Gleanings, p. 30.

29. Watters, Yuan Chwang, I, 251-252.

skin is all cracked, their feet are hard and chapped like rotting trees."[30]

At Pundravardhana too, he does not mention the Digambaras and the Nirgranthas separately.[31] The term Tirthaka, of course, stands for heretics in the Buddhist literature, which includes the Jainas as well. At Mathura and other places of the Northern India the Chinese traveller mentions only Tirthakas.[32] If that term does not signify the Jainas also, then it follows that there were no Jainas at those places in his time. This cannot be the case, since the archaeological remains of Mathura etc. proves the existence of the Jainas to a latter period. Moreover there are such references in the Buddhist books that prove the use of the term Titthiya in the sense of the Jainas. The following remarks of Rev. Dr. Stevenson are worth consideration in this respect[33] :—

"In the Buddhist documents.........frequent mention is made of a class of opponents encountered by Buddha, usually named Titthiyas or Tirthakas. This word, however, is used synonymously with Tirthankaras, the Sanskrit form of the word Tirthankara, a name appropriated by the Jains to their deified religious legislators. In several passages the Titthiyas are distinguished both from Brahmanas and Buddhists. Thus Raktaksha is said to have gone to a place where there were Tirthakas, Sramanas and Brahmanas, ascetics and mendicants. Not having the original before me, I can only conjecture that the two last mentioned parties were Vanaprasthas and Sannyasis and the third common Brahman householders. The second were certainly Buddhist ascetics; and it seems to me there can be as little doubt but that the first were Jainas. In

30. St. Julien, Vienna, p. 224.

31. "......the followers of the various sects lived pell-mell, the Digambara Nirgranthas being very numerous."—Watters, Y. C. II. p. 184.

32. Watters, Yuan Chwang, Vol. I.

33. Journal of the Bombay Branch of the Royal Asiatic Society, January 1855, Vol. IV, pp. 401 ff.

the same way in the Lalita-vistara, the Tirthakas are mentioned among the auditors of Buddha as a sect different from the Brahmana.........There are two grand characteristics, then, of those Tirthakas, which are in exact agreement with the oldest books and traditions of the Jains—the existence among them of Digambara sages and the total abstinence from animal food. Neither of these are applicable to either the Brahmanas or Buddhist of ancient times.........The Tirthakas of the Buddhists, then, could be none but Digambara Jains."

I did clearly write in my previous article that the Titthiyas were non-Buddhistic monks and those referred to by Goutama Buddha belonged to older orders than those of Mahâvira and Buddha.[34] The Jaina Sangha was older than Buddha and as the description of the Titthiyas coincides with that of a Digambara Jain monk, it supports the Digambara view that the ascetic disciples of Parsva lived naked. No doubt, Ajivikas also, lived as naked recluses; but the origin in itself is traceable to the old Jain church.[35] They trace their religious principles from the Purvas and so, as Jain dissenters, Ajivikas would naturally be expected to adopt the old practice of going out naked. Hence the quotation from the Mahavagga cited by me, supports the Digambara belief that the ascetics of the Order of Tirthamkara Parsva wore no clothes—they lived naked. Mr. Nahar with a lawyer's cleverness makes the above quotation to non-Jain monks; but a Buddhist work undoubtedly will only mention the non-Buddhist ascetics—whether they be Jains or non-Jains.

Accepting my above view for argument's sake, Mr. Nahar contends that the existence of the naked Jain monks

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34. In James d'Alwis' paper (Indian Antiquary, Vol. VIII,) on the six Tirthakas (Titthiyas), the Digambaras appear to have been regarded as an old order of ascetics and all of these heretical teachers betray the influence of Jainism in their doctrines.

—Indian Antiquary, Vol. IX, p. 161.

Dr. B. C. Law, Historial Gleanings pp. 24-26.

35. Encyclopaedia of Religion and Ethics, Vol. I, p. 261 and Cambridge History of India—Ancient India, Vol. I, p. 162.

at a particular period of time does not prove the remote antiquity of the Digambaras, unless it is proved that all the Jain monks at and upto that period were naked. The above Buddhist quotation proves this very thing ; for it mentions the old Jain monks as naked recluses in accordance with the Digambara Jain belief and so it refutes the Swetambara view that the Jain monks of the pre-Mahâvira period only wore clothes and were not naked.

Mr. Nahar, also, accuses me of mis-understanding the meaning of the term Nirgrantha. He contends that "the Buddhist texts do not use the designation for the Jainas alone." This is quite an extraordinary view; for scholars like Jacobi, Buhler and others have definitely expressed that this term in fact stands for the Jainas in the Buddhist texts.[36] Moreover the Jainas themselves call their monks with this very epithet.[37] Asoka, too, referred to the Jainas in his edicts by this very term.[38] There would hardly be a single instance in the Buddhistic texts, where this term could be found used for other sects than the Jainas. No doubt the "Divyavadana" mentions a Puano Nirgrantho; but where is it proved that he was not a Jain and was the same person as his namesake, Purana, the Kassapa.[39] Simi-

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36. Jacobi, The Jaina Sutras, (S.B.E.) II Intro. XIV-XV., Buhler, Indian Sect of the Jainas, pp. 35-36 and Cambridge History of India, I Ch. VI.

37. 'णिब्भूसण णिग्गंथं'—मूलायार & 'समणाणं निग्गंथाणं'—अणांगसूतं.

38. Pillar edict No. 7.

39. Divyavadana belongs to the 2nd century A.D., when the Âjivikas were regarded a sect of the Jainas (See Manimekhalai etc.—Buddhistic Studies, p. 681) and Purana Kassapa seems to have some connection with them (Indian Antiquary Vol. 39). The Jaina 'Darsanasara' styles him (Purana) and Mankhali as Jaina ascetics of the line of Parsva, who having dissented from their original faith, preached Ajnanamata. (Lord Mahavira and some other Teachers of His Time, pp. 26-32). The Buddhist references make us understand that Purana was connected with the Ajivikas. (Paramatthajotika, II, pp. 372-373 etc). Hence if Purana of the Divyavadana is certainly the same as his namesake, who belonged to the Ajivika sect in a way, then it is but natural for the author of "Divyavadana" to designate him as '*nirgrantha*' for in his time the Ajivikas were passed for the Jainas and they were in fact Jain dissenters.

larly the passage of the "Anguttara Nikaya" cited by Mr. Nahar, does not refer to the disciples of Purana Kassapa as Nirgrantha Ekasataka. The portion referred to in the Buddhist text runs as follows :—

"*Tatri 'idam bhante Puranena Kassapena lohitabhijati pannatta nigantha ekasataka. Tatri 'idam bhante Puranena Kassapana haliddabhijati pannatta : gihi odatavasana acelaka savaka.*"[40]

Here Purana Kassapa is referring to the principle of the division of mankind into six abhijatis of the Ajivikas; in which Ajivikas placed their three leaders in the supremely white class, their ascetics just in the white class and their lay disciples in the yellow while they placed the layman of the highest class of the Jain order in the red class-just below their ordinary househelders.[41] In the above passage Purana mentioned them quite separately as Nirgrantha Ekasataka, from his Ajivika lay disciples. So the passage "Nirgrantha Ekasataka" is quite distinct and separate from the other which runs: "haliddabhijati pannatta: gihi odatavasana acelaka savaka." Mr. Nahar wrongly styles them as one and the same passage. The Digambara Jain work "Adipurana" clearly mentions the layman of the highest class as "Ekasataka-dhari."[42] Hence the term in the above passage denotes a "Jaina" and not an Ajivika.

The term "Nirgrantha" undoubtedly denotes a naked Jain, though in certain cases it could be found used in a general sense of a Jaina,[43] since naturally the followers of an order are known after the name or epithet of their preceptor.

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40. Ang: Nik, III, p. 384.

41. Barna, Ajivikas, I, p. 15.

42. 'त्यक्तागारस्य सद्दृष्टेः प्रशांतस्य गृहीशिनः । प्राग्दीक्षो पाये-कात्कालादेकणाटकधारिणां ।

43. Niganthaputta Saccaka of the Majjhimanikaya (I, 225) could not be an ascetic nigantha. Similarly the Niganthas, who are mentioned in the 'Mahavagga' (VI. 31. 11) as running in the streets of Vaisali and complaining against the Buddha, could only be Nigantha laymen.

As to the shape of the ancient Jaina images, Mr. Nahar objects to their being nude as the Digambaras believe. But in fact all the ancient Jaina images are to be found nude[44] and a few rare cases in seated posture depicting a neuter style are only to be ascribed to the difficulty felt by the sculptor in chislling out the male organ as I have already pointed before. This fact is borne out by a non-Jain-Brahmanical testimony of the period when according to Mr. Nahar the distinction between the images of the sects did not appear in the Jain church. The renowned Hindu astronomer Varahamihara describes a Jain image as nude.[45] Hence the ancient images, too, prove the remote antiquity of the principle of nudity as accepted by the Digambaras.

(*b*) Spiritual Emancipation of Women.

I showed in my previous article that the idea about the spiritual emancipation of women held by the Digambara Jainas was in conformity with the idea prevailing in the Vedic and the Buddhistic periods. Hence this fact too supports the claim of the Digambaras as to their being the original sect of the Jainas. But Mr. Nahar rejects it on his peculiar assumption that the Digambaras adopted this premitive idea in later times; yet he quotes not a single Jaina or non-Jaina authority to vouchsafe his curious assumption. The scholars in general have attributed the premitive ideas found in Jaina philosophy, *e.g.*, life in water, atom theory, worship etc. to stand for its great antiquity.[46] But following Mr. Nahar's view, it will be wrong to quote those primitive ideas for the greater antiquity

44. "......the principal objects of veneration to be met within the...... temples of the Jains are... . all naked."—Abbe Dubois. "The most ancient images of Jains are all naked."—The Digambar Saints of India p. 29.

45. 'अजातुलम्बवाहुः श्रीवत्साङ्कः प्रशान्तमूर्तिश्चि ।
दिग्वासास्तरुणो रूपवांश्च कार्योऽर्हतां देवः ॥ ४५ ॥ ५८ ॥'
वराहमिहिरसंहिता.

46. Jacobi, The Jaina Sutras (S.B.E.) Pt. II, Intro.

of Jainism, rather they will in his sense prove a reverse case! This is absurd, for, nobody can accuse the European scholars[47] of the type of Dr. Jacobi and others of sectarian bias, who have put forward the primitive idea of the Jain philosophy to vouchsafe its greater antiquity. Hence Mr. Nahar's assumption is untenable.

(c) JAIN CANONS.

With regard to the Swetambara Jain Canons, I would rather say that Mr. Nahar's comment does not alter my position. I quoted only Prof. A. B. Keith, as a very recent authority on the subject, though the authorities mentioned by Mr. Nahar were also, in my view at the time. Dr. Jacobi[48] and Prof. Jarl Charpentier also do not accept the Swetambara texts as the genuine books of the Jaina Siddhanta in tact. Prof. Jacobi of course regards a certain portion of the Swetambara canons as old but clearly says at the same time that "additions or alterations may have been made in the canonical works till the time of their first edition under Devardhigani (980 A. V.= 454 A.D.)" Likewise Prof. Jarl Charpentier writes in this respect that "......the canon originated with Mahâvira and his immediate successors......But this was by no means the Siddhanta in its present shape, which is certainly a rather late creation."[49] Could Mr. Nahar regard these opinions and that of Prof. Keith quoted before as sectarian? Certainly not! Therefore the Swetambaras cannot boast of a greater antiquity for their sect on having in possession a "Siddhanta" of late creation.

It is curious to say that the Swetambara Angas are in daily use among the Digambaras! Prof. Buhler might have been wrongly informed in this respect.[50] I have neither seen

47. Encyclopaedia of Religion and Ethics, Vol. II, p. 199.

48. The Jaina Sutras (S.B.E.) Pt. I, Intro. XXXIX.

49. The Uttaradhyayana-sutra (Upsala) Intro. p. 12.

50. Buhler had pointed that the Jain deity Naigamesa may be identical with the Hindu god Naigameya, a form of Skanda, son of Ambika. (Ep. Ind. II, 316).

nor heard of such an usage among the Digambaras anywhere in the whole of India. Would Mr. Nahar point out a single instance of the kind of his personal knowledge? The names of the Angas as described by the Digambaras are mostly identical with those given to them by the Swetambaras; but they differ in detail about them and regard the genuine Siddhanta to have been lost. In their daily worship Digambaras mention the names of these Angas and it is possible that on hearing the names of these Angas from the mouth of a Digambar worshipper in their temples, a non-Jain official reported to the above effect.

The story of Harinegameshi, if not mentioned in the Digambara books, does not hamper with the Digambara originality. Rather it is not a thing of original Jain Sangha and seems to have crept in the Swetambara Sangha along with the non-Jain converts, who embraced this faith (*e.g.*, Oswals, Srimals, etc.), for, the original god of progeny is found in the Vedic pantheon.

Similarly to call the Digambara belief that Mahâvira was a celibate all his life, as a travesty of truth, has nothing to do with the antiquity of the Jain sects. In fact the Digambara "Harivamsa-purana" does not mention that marriage of Mahâvira with Yasoda was actually performed. It only mentions that King Jitsat the father of Yasoda, wanted to marry his daughter to Prince Vardhamana, but the latter did not agree to it and took to renunciation.

The Digambara belief about the loss of the old canons, also does not mar the value of their claim to be the adherents of the genuine early Jain traditions, for inspite of the loss of old canons they do not let go its essentials and preserved them with great accuracy. It is due to this that we find their belief supported by the references to Jainas in the old Buddhistic text. The rules of conduct given in the "Kassapa Sihanada Sutta" does not belong to a non-Jaina

school of thought, rather the Buddhist author has explained the Jaina ascetic's conduct in it along with those of other sects. Hence they do not indicate to the non-Jain origin of some of the Digambara traditions; rather they prove that the Digambaras follow the rules of conduct of the old Jaina Sangha.

(*d*) Digambaras during Muhammadan Rule.

Mr. Nahar again tries to belittle the position of the Digambaras during the Muhammadan Rule in a sectarian fashion. I am at a loss to comprehend how this point affects the antiquity of the Jain sects. If the Digambaras were not a flourishing community during the Muhammadan period, does it follow that they originated in a later period? Were they a community of no activity and life during the referred to period, it would never have been possible for not only Pt. Nainsukhdas, as an isolated convert but Swetambaras like Pandit Benarasidas and many an Oswal to have turned to the Digambara belief?

Traditions of a community or nation could not be set aside unless some independent evidence proves their falsehood. If an old Digambara Birudavali mentions that the Digambara pontiffs commanded the respect of even Muhammadan sovereigns like Alauddin and Aurangzeb, what is there to show it wrong? Alauddin was a diplomat ruler and even cared but little for his "Din" (Islam). Learned men flourished during his reign. An inscription of 1530 A.D. mentions that Acharya Simhanandi had religious disputations with non-Jains in the court of Mahammada, the king of Delhi. Alauddin was also known by the name of Muhammad Shah and the period of time mentioned in the said inscription is contemporaneous with the reigning period of that king. Therefore it is not wrong to say that the Jainacharyas preached in the court of and commanded the respect of Alauddin. One Puranachandra, a Digambara of Delhi had influence over this great Muslim sovereign, who also honoured the Swetambara pontiff Ramchandra.

Similarly howsoever a bigoted king Aurangzeb would have been he was kind to the Digambara Jainas; since his contemporary Digambara poets remember him in good words. His ancestors like Akbar and Shahjehan too had good relations with the Digambaras. The Digambara (nude) munis roamed about freely during their periods of reign. The Nirgrantha (naked Jain) Sangha of Vairata was an influential one at the time of Akbar.

The Digambaracharya Vishalakirti of the Homus Matha influenced Sikandar Nizam Khan of the Lodi dynasty. Morco Polo saw many a naked saints at that time in the country.

In samvat Vikram (?) one Jivaraj Papariwal of Murasa got consecrated the Jain images in such a huge number that they are to be found in the Digambara Jain temples all over India. Had the Digambaras been less influential at that time, it would not have been possible to send the Jaina images safely to the farthest corner of the country.

These facts speak for the high position of the Digambaras themselves and we say nothing for those, which still await the searching eye of an explorer and research worker. The Digambara Jaina Bhandaras had not been examined and the voluminous inscriptions on the Jain images have not been collected and read yet.

Lastly Mr. Nahar charges the Digambaras for having no fixed tradition in regard to the birth places of the Tirthankaras; but in fact such an early Digambara work as "Tiloyapannati" clearly names the birth places of the Tirthankaras definitely. So this point also do not support the claim of the Swetambaras for their originality.

Thus it is clear that my attempt in respect to the subject discussed had been only to further a scientific study and I have never mis-applied and mis-quoted quotations from the non-Jaina books, which justify the claim of the Digambaras as being the adherents of the original Jain Sangha. A similar

view is expressed in the "Encyclopædia Britannica" (Vol. 25 11th edition) in the following words :—

"The Jains are divided into two great parties Digambaras and Swetambaras. The latter have only as yet been traced and that doubtfully as far back as the 5th century after Christ. The former are almost certainly the same as Niganthas, who are referred to in numerous passages of Buddhist Pali Pitakas and must therefore be as old as 6th century B.C."

ALIGANJ (ETAH).

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51. Harivamsapurana 7-8 Ch.
52. Studie Materiali di Storia delle Religioni, III, pp. 4-8.
53. Sir Vincent Smith, Early History of India, p. 4.
54. Elliot, History of India, Vol. III, p. 205.
55. Ibid. p. 206.
56. Sitalprasad, Madras Mysore Jain Smarak (Hindi) p. 322.
57. Oxford History of India, p. 130.
58. Jain Hitaishi, XV, p. 132.
59. Der Jainismus, p. 68.
60. "औरंगसाह वलीको राज, पायो कविजन परम समाज।

* * * *

जाके राज परम सुखपाय, करी कथा हम जिन गुन गाय।"

61. Abul-Fazal mentions naked Jains in his "Ayin-i-Akbari" (Lucknow, III, 87). The Jain Pandit Benarsidas is said to have been a favourite of Shahjehan, who saw two nude Jain Saints at Agra. (Benarsi-Vilasa-charitra, 97-102).
62. Bernier, Travels in the Mogul Empire, p. 317.
63. Lati-Samhita, I Slokas 62-64.
64. दिगम्बरत्व और दिग मुनि पृ. २५३-२५४.
65. Yule's Morco Polo, II, 366.
66. Tiloyapannati 14-37.

Modern Geology and Jaina Siddhanta.

BY

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ARTICLE NO. 3.

THE readers might have understood from the last two articles on this subject, that the theory of the modern scientists that our earth was very hot at one time and that it has been getting cooler and cooler, can be deduced from the line of argument adopted by the Jaina thinkers. It is to be seen, in this article, whether there can be found any further evidence to substantiate the same conclusion.

With the reduction of heat in the earth the various component parts of it must have tended to become separate and their further modifications must have become more separate still creating special and marked qualities in things. Development of distinction of qualities in things results in making some things fit for animal enjoyment and others unfit for that purpose. By this process the necessary things become limited in number and this limitedness of requisite articles gives rise to quarrels and passions among the living beings and when increase of population is added to it the struggle for existence becomes very keen. This keenness of life-struggle became manifest first on the sub-human creation. The Mahâpurâna of Jinasena says that the animals first began to assume ferociousness.

पुरा किल मृगा भद्राः प्रजानां हस्तलालिताः ।
तदा तु विकृतिं भेजु र्व्यात्तास्या भीषणस्वनाः ॥

महापुराण पर्व ३ श्लोक ९३.

Purâ kila mrigâ bhadrâh prajânâm hastalâlitâh
Tadâ tu vikritim bhejurvyattasyâ bheeshana svanâh

Mahâpurâna—Parva III Verse 93.

"The animals which were docile and cared for by the hands of the people in ancient times, became, then, ferocious; their faces became fierce and their voices began to appear fearful."

This was the time of the third Manu named Kshemankara. He taught the Aryakas of the Aryakhanda as to how they should protect themselves from the fierce animals. He showed them which animals were tameable and which they ought to avoid. At that time the lustre of the Jyotiranga (ज्योतिरंग) trees *i.e.*, the earth had considerably dwindled. As the time passed, animals like lion and tiger became fiercer still.

This effect of changing time was not produced on the sub-human animal world only but human beings were also affected by it. Formerly on the birth of a son and a daughter the parents used to die, but at the time of the Manu Chakshusmân the parents began to see the faces of their children for a time and then die. (तस्य कालेऽभवत्तेषां क्षणं पुत्रमुखेक्षणम् 'in his time they began to see the faces of their issues for a moment'). Then followed the time when the parents had begun to enjoy the happiness of their children for many days. The 142nd verse of the third parva of the Mahâpurâna gives the state of things obtaining at the time of the Kulakara Yashaswân (यशश्वान्)

तस्य काले प्रजादीर्घं प्रजाभिः श्वाभिरन्विताः ।
प्राणिषुस्तन्मुखालोक तदंगस्पर्शनोत्सवैः ॥

Tasya kâle prajâ dîrgham prajâbhi swabhiranvitah
Prânishustanmukhaloka tadangasparshanotsavaih

"In his time the people were living for a long time with their children enjoying the pleasure of their sight and touch."

With the reduction of heat in the earth, its surface began to be contracted. The effect of it was that there came into existence small pits, channels and mountain ranges on the surface of the earth and streams and rivers began to flow.

This process continuing, bigger mountains, seas, and rivers came into existence. This is the way how the modern evolutionists explain the evolution of the earth. There appears no difference between the Jaina conception of the evolution of the earth and that of the modern evolutionists. Only the mode of expression is different. The modern evolutionists say that the heat of the earth is lessening: the Jainas say that the present time is 'avasarpini' or declining. According to the Jaina writers after a long time had elapsed from the Manu Yashaswân a time came in which small mountains, small seas, and small rivers had come into existence and clouds had begun to shower. This was the time of the Kulakara Maruddeva (**मरुद्देव**). The Mahâpurâna third parva has the following verses.

नौ - द्रोणी - संक्रमादीनि जलदुर्गेष्वकारयत् ।
गिरिदुर्गेषु सोपानपद्धतीः सोधिरोहणे ॥ १४४ ॥
तस्यैव काले कुच्छैलाः कुसमुद्राः कुनिम्नगाः ।
जाताः सासारमेघाश्च किंराजान इवास्थिराः ॥ १४५ ॥

Nau droni sankramâdini jaladurgeshvakârayat
Giridurgeshu sopânapaddhati sodhirohane—144
Tasyaiva kâle kuchchhailah kusamudrah kunimnagah
Jâtâh sâsârameghâscha kimrâjâna ivasthirâh—145

"He taught the people the art of plying small and big boats in water and of scaling hills and mountains by means of ladders etc.—144. In his time small hills, small seas and small rivers had come into existence; similarly watery clouds had been formed and were looking unsteady like petty kings—145." This process of evolution continued until the days of the Kulakara Prasenajit arrived when children began to be born with fetal membrane (**जरायुपटल** jarâyupatala). He explained to the people how they should remove it. The time of Nabhirâja (**नाभिराज**) came after millions of years had elapsed after this, when umbilical cord (**नाभिनाल**) of children

had begun to appear. He was called 'Nabhi' because he explained to the people the process of cutting the umbilical cord. At his time dense and thundering clouds had been formed; rain bows had begun to appear; corns of various kinds had come into existence.

तस्यैव काले जलदाः कालिकाः कर्बुरत्विषः ।
प्रादुरासन्नभोभागे सांद्राः सेंद्रशरासनाः ॥ १६५ ॥
विद्युद्वन्तो महाद्वाना वर्षन्तो रेजिरे घनाः ।
सहेमकक्ष्या मदिनो नागा इव सुब्रंहिताः ॥ १६७ ॥
शनैः शनैः विवृद्धानि क्षेत्रेष्यविरलं तदा ।
सस्यान्यकृष्टपच्यानि नानाभेदानि सर्वतः ॥ १८२ ॥

Tasyaiva kâle jaladâh kâlikâh karburtwishah
Prádurâsannabhobhâge sândrâh sendrasharâsanâh—165
Vidyudwanto mahâdhwána varshanto rejire ghanâh
Sahemakakshyá madino nâgâ iva subramhitâh—167
Shanai shanaih irveaddhâni kshetreshu aviralam tadâ
Sasyânya krishtapachyâni nânâbhedâni sarvatâh—182

"In the time of Nâbhirâja clouds black, gray and full of water and rainbows had been formed in the sky. The clouds which had grown very big like rutting elephants and which were full of lightening were appearing beautiful while showering in the midst of violent gusts of wind. Unsowed corns of various kinds were gradually and thickly growing in the unploughed soil everywhere." Thus the face of the earth had undergone tremendous change at the time of Nâbhirâja and the modern times had approached. And some years after this the Aryakhanda began to enjoy the fourth era of time.

The earth's evolution as described in the Mahâpurâna has been explained above. The writer believes therefore that the readers will feel convinced that the Jaina theory of the evolution of the earth is consistent with the theory of the modern-scientists.

The Story of Anjana Chora.

BY

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THERE was a king named Dhanvantari. He had a Brahmin friend named Visvanuloma. In course of time both of them died. Because of his virtuous life the king was born as Amitaprabha deva in Jyotishka vimana (*i.e.*, a heavenly car); but the Brahmin became a deva of low rank by name Vidyutprabha. One day Amitaprabha tried to infuse right belief in Vidyutprabha; but the other refusing to receive it spoke highly of the ascetic Yamadagni, whom he called an votary of his own faith. Taking the shape of birds both of them went to Yamadagni to test his firmness. But Yamadagni proved to be an ignorant man with no steady aim. Then Amitaprabha took his friend to Rajagraha (name of a town) in order to show him the piety of the Jain Jinadatta. That was a day of fasting to Jinadatta, and at night he was found in the burying-ground in deep meditation. Amitaprabha narrated to his friend the virtues of the Jain layman Jinadatta, and challenged him to shake Jinadatta from his meditation. Vidyutprabha tormented Jinadatta in many ways; but Jinadatta disregarding his bodily pain was steady in his meditation. When he saw that his torments had no effect on Jinadatta, he was ashamed of his action, shook off his pride, and straightway believed in the teachings of his friend Amitaprabha.

Early morning Jinadatta rose from his meditation and took a little rest. The two devas then worshipped him with many presents. They presented him with the science of air-craft. They also taught him the method by which others also could achieve it. After praising the virtues of Jinadatta, they returned to their abode. From that time Jinadatta went daily

to the famous places of worship, and worshipped the Jain images in those eternal, uncreated, and magnificient temples. One day he was asked by a garland-maker named Somadatta where he was going daily. He told him how he acquired the science of air-craft, and how from that day he was visiting the famous places of worship daily. Somadatta requested Jinadatta to teach him that science, so that he might also follow him with flowers to those places of worship. Jinadatta taught him the method of achieving that power and asked him to do according to it.

In the burying-ground a seat was hung from the branch of a tree by means of one hundred and eight strings. Sharp instruments pointing upwards were fixed on the ground underneath the seat. Somadatta underwent two fasts and on the night before the new-moon day, he entered the seat with flowers and reciting Panchanamaskara mantra began to cut off the strings one by one. But when he saw the pointed instruments looking upwards, he was overtaken with terror. The foolish man began to suspect the words of Jinadatta and got down from the seat. Just then another event took place.

King Prajapala's wife was called Kanaka. Seeing the beautiful necklace of Kanaka, a dancing girl set her heart upon it; and when she was approached that night by the thief Anjana, she told him that she would not receive him without the queen's necklace. Anjana was an expert thief. He could, by means of magic ointment, enter a house unseen by anybody else. So he gladly consented to the words of the dancing-girl, and boldly entering the palace came out with the queen's necklace. But the bright rays of the sparkling gem gave a clue to the watchmen, and so they ran in pursuit of Anjana. Seeing the pursuit, Anjana threw back the necklace, and reached the place where Somadatta was climbing up and getting down the seat.

Anjana asked him what he was doing there, and was told

everything by Somadatta. He put complete faith in the words of Jinadatta, which he heard from Somadatta, and getting into the seat recited the mantra one hundred and eight times, and cut of all the strings. When he just began to fall, a goddess supported him in the air, and asked him what she could do for him. He desired to be by the side of Jinadatta, and the goddess took him in a heavenly car to the beautiful temple in Sudarsana Meru where Jinadatta then was.

Anjana worshipped the image of God with devotion, and requested his benefactor to teach him the path, which might lead him to future happiness. Jinadatta led him to two Charana Parameshtis. Both of them prostrated before them, and listened attentively to their preaching. One of the ascetics preached to them the rules of conduct prescribed for laymen and ascetics. Anjana then prayed to him to initiate him into asceticism. The ascetic praised Anjana for his idea, and told him that he had only a few more days to live, Anjana began to perform severe penance, and destroying the four Ghati karmas attained omniscience. A little latter, he destroyed the remaining karmas and reached the highest abode.

Though he was addicated to one of the vyasanas, Anjana attained liberation because of his firm faith entirely free from doubts. Doubtlessness is one of the eight essential characteristics of Right Belief (or Samyaktva). Vibhîshana, Vâsudeva, Dêvaki and many others also possessed this characteristic to an eminent degree.

Universal Love

BY

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Advocate, Rajkot, C.S.

IN no religion is " Universal Love " so well explained as in Jainism. The theory of Atmic forces and how can the Atma realize itself and find out that the same force is existing in all the creatures, the doctrine of Ahimsa is so well analysed and preached in Jainism and when a man studies the principles of Jainism he feels nothing but love and universal love for all creatures. Christianity teaches the same and shows how one should be in love with God. But Jainism goes deeper and shows that man in order to have the knowledge of self should conquer passions, should rise over the lower forces and should realize the spiritual forces within and without. Pope has well said in his two lines " Know then thyself, presume not god to seem ; the proper study of mankind is man," and this can be realized by studying the lives of the Tirthankaras of the Jains, our real Teachers who practised self-denial, self-knowledge, etc. and in this material world they abdicated everything and served humanity for the sake of service and showed universal love towards all. In the present world we find people spending all their life after materialism and thus they cannot rise over their lusts or desires and thus waste all their time without developing their spiritual forces and realising the power of the soul.

In Purusharth Siddhiupaya, the rules of conduct in life are well explained and the doctrine of Ahimsa is critically examined. And if that could be put into effect one would realize the souls of others as that of his own and would get universal love which will annihilate all his enemies.

In America we find that several of the eminent persons have adopted the principle of "Serve everybody; expect nothing," and in that principle is realized the brotherhood of man and the father-hood of God.

The soul is associated with karmas and due to these karmas it has to take birth and re-births. When it can annihilate all these karmas, it is purified by (Samyak Gnan), right knowledge (Samyak Darshan) right faith and (Samyak Charitra) right conduct and the soul becomes free from all the karmas and attains the salvation which is the goal of all lives.

There are no castes in Jainism and the creed is based on the principle of universal love. All the agonies of life and struggles resulting in pleasure and pain would come to an end if one were to realize that this is all transcient like scenes in a theatre and that the real progress of life lies not in material pursuit but in acquisition of spiritual power and realization of the soul force which is all powerful. Then by practice one can rise over Raga and Dwesha which the Tirthankaras practised and realized and that is real Jainism.

We have now come to a time when we should sink all our petty differences and take up the liberal principles of Jainism and start a propaganda for imparting this religious knowledge by founding Colleges for the Jains where along with western education one can develop his spiritual forces also. The Bharat Jain Mahamandal has been silently working for the unity of all the Jains and for such propaganda work for the development of the principle of universal love and I think every intelligent Jain ought to join it and support its mission.

Mr. C. R. Jain's account of his Journey.

2—8—33, 4 P.M.

LEFT Southsea by the 9-33 train and arrived at Southampton at 10-46 having changed trains at Castleigh on the way at 10-22. Embarked at 11 a.m. on the Tender and at about 1-40 p.m. on the Europa. The Europa is a big boat of over 50,000 tons and the sea is too shallow for her in the docks. A tender has therefore got to convey the passengers from the docks to the ship.

The luncheon consisted of rice, French beans, lentils, potatoes, tomatoes, etc. and bread. There was no butter served at the meal. The food was simple but not unsavoury. Fried *brinjals* were much enjoyed by my companion Mr. Jwala Prasadji. I do not eat them. There are many passengers on the ship. I am travelling tourist cabin class which is fairly comfortable. The boat is or appears to be very steady; but the sea is not rough at all to-day. The sun is shining brightly.

I have just had a cup of tea which proved very refreshing. Then I sauntered into the Smoking Room and started writing this Journal. I shall write more later in the day if there is anything to write about. I shall now go out in search of my luggage some of which has not been placed in the cabin thus far.

8-45 P.M.

The ship touched at Cherbourg (शारबुर्ग) on the coast of France this evening at 6 p.m. and picked up about a couple of hundred passengers from that port. There are now over 500 passengers on board. The dining room was crowded

this evening. The stay at Cherbourg was for a little over an hour.

The dinner took place at 7 p.m. A special curry was prepared for us two (Mr. Jwala Prasad and myself). Peas and French beans and carrots were fried with ripe bananas and pine apple. It was splendid. Vegetable soup, ice cream and fruits (grapes, cherries, bananas, oranges, peaches and apples) were also served. Coffee was served last of all. It was a splendid meal although it was in the Tourist Cabin Class which is between the second and the third class. This ship is really very comfortable and the chief steward has assured me after dinner this evening that from to-morrow he will attend to our requirements still more fully. I think the arrangements are very satisfactory.

To-night the clock will be put back one hour, which is due to the need to conform to the sun's position locally. We are travelling westward, and the clock will be gaining about an hour a day till New York is reached. To make it conform to the 'local' time the hands of the clock have to be put back one hour every day. This causes much surprise if you are not aware of the retarding of the clock. I had once, on leaving Bombay, a similar surprise. The clock had been put back an hour, but I was ignorant of it, and went into the breakfast room at the notified hour which was eight. As I sat down at the table a steward came up and said with a broad but respectful smile. "Breakfast will not be served for an hour, sir!" "What?" I said; "is n' it eight now?" "No, Sir; it is only 7". "But, surely, your clock is wrong," said I; "By my watch it is gone eight already." But the man was not convinced! Then I discovered that we were travelling westward and the sun was losing time with every mile we covered in that direction.

A dance will be held now in this saloon in which I am writing. The band has already started. I shall be going to bed soon.

3—8—33, 11 A.M.

Last night I retired at 9-30 and went to bed at 10 p.m. Slept very soundly till 7-40 which is only 6-40 according to the ship's time. There was no surprise due to the retardation of the clock this time.

Had a nice sea-water bath at 8-20/7-20, and finished it up with a fresh water shower bath—which is necessary to be taken, for otherwise the sea water makes the body and the hair on the head sticky and the sensation is not comfortable. Mr. Jwala Prasad did not know that the shower bath contained fresh water and he came away "sticky and slimy" all over. I however think that he washed his head in the wash-hand basin in the cabin with fresh water later on.

After bathing I had to find a place for the morning *sâmâyika*, but none could be found that would do. So I got into bed and did the *sâmâyika* in the *Mrityu âsana*, that is lying at full length on the bed, as the upper berth made it impossible for me to sit up on my own. The breakfast began at 8-0 a.m. It was very charming. I ate

1. *Prunes* (a kind of plums) soaked in water and sweetened with sugar
2. One pear
3. One orange
4. Bran-flakes with milk and sugar. These with bread and butter and tea made a very excellent breakfast. I missed my nuts, as I take three brazil nuts every morning. However I found some in my own baggage and took 2 at 10-45. One I had already eaten after the *sâmâyika*.

Mr. Jwala Prasad did not take any breakfast; he says he never takes a breakfast, his first meal being eaten at 12 noon. Our luncheon hour on the ship is 12-30 P.M.

The weather is fine and warm, although the sun is not shining brilliantly. The boat is very steady, even the vibra-

tions from the machinery are not felt very much. The Deck Steward told me this morning that this ship had even won the admiration of the head of a rival line of steamships on account of its wonderful construction which eliminated "vibration."

I am writing this in the Lounge which is very comfortable. There are several desks arranged in the corners for writing purposes. Note paper and envelopes are provided free. In the after-noon tea is served in this Lounge on separate tables.

I am now going to revise one of my lectures which I have prepared for the Chicago Conference of Religions.

4—8—33, 10 A.M.

Yesterday I found no opportunity to add anything further to this Journal. Lunch and tea passed off easily. I revised one of my lectures before luncheon and read portions or rather the whole of the manuscript of Miss Mischkowski's Soul Culture and Yoga which is very interesting. I have it in print also, but a Mss. copy of it was in my file and I thoroughly enjoyed reading it.

At luncheon we had "Corn on Cot" which means *bhuttas of makaie* (Indian maize). At the table it was difficult to eat a *bhutta*, but I discovered that by inserting the edge of a knife at the side of a row of corn the grains come off quite easily. I mixed them up with a little sauce and put a little pepper and salt in addition. The *bhuttas* tasted very nicely this way. My *bhutta* had not been parched over a coal or gas fire; but it had been boiled only. Still it was quite nice.

I read portions of another lecture of mine at tea time in the Lounge. After tea I wrote a letter to the Jaina Panchas at Hyderabad, Deccan in reply to their request to do something to help the Jaina Muni Shri 108 Jayasagar Ji whose movements are restricted in their city. This took me about 45 minutes to write. I am sorry I can do nothing in the matter. The fact is that the world to-day consists solely, or almost wholly, of Mammon-worshippers. People have no love for

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religion and certainly no sympathy with a religion like Jainism which places a high valuation on the nuidity of its Saints. I can't blame these people either; they simply don't know any better and have never been taught any better. It is the fault of the Jainas whose duty it is to see that the world is filled with respect for their ideals, or at least does not oppose their practices. The Jainas have failed to do so; they have failed even to realize that unless the world is impressed with the excellence of our conceptions it will certainly be opposed to them.

The Jainas have sought *prabhâvanâ* (प्रभावना) through their car processions and display of wealth. But these are most liable to be misunderstood by the onlookers. In reality the Jainas are looked upon as ignorant idolators by the masses at large, and their car processions and other dazzling displays of wealth have only gone to strengthen the erroneous impression.

Our saints, too, have failed to impress the non-Jaina community with the excellence of our principles, though they have impressed men to some extent with their *Kesha-louch* suffering. But 'suffering' is no test of the truth or value of a doctrine. It is now time that the saints and the *Shrawaks* work together to carry enlightenment to the non-Jaina peoples; and impress them with the excellence and goodness of their heart. It is the (moral) conduct, not the manner of eating and drinking, which directly appeals to the human heart. I suggest that attention be now directed to this important matter. Nothing special is to be mentioned about the last night's dinner. The staff are doing their best to study our requirements and to make us comfortable in every way.

After dinner I had a chat with a European lady who had never heard of Jainism before. She would be anywhere between 25 and 30, and appeared to be well read and cultured; but she did not know that Jainism existed in the world.

She was impressed with Jaina Logic; but frankly confessed that Jainism was too difficult for an ordinary person. I tried to explain that Jaina Logic could be mastered in three minutes; and philosophy in three months by reading an hour a day. It only took me two minutes to explain the Jaina Logic to her. Perhaps Jaina Psychology will not require more than three days to be understood. She (my interrogator) was not impressed with the need for understanding religion. Re-incarnation perhaps was unacceptable to her. Her main objection was that she would have no recollection. "What matters it then even if I have to suffer in a future incarnation?" she enquired. I said: "But the pain will be real all the same; and the sufferer will be your own soul! Identity remains unaffected by lack of memory or recollection of a previous state of existence."

They were holding a Cinema performance in the dining room about the time; and we went there to see the show. Probably the film was good, but we did not have good seats. So we got up in the middle and on the next deck I said good bye to her and went into my cabin and slept.

This morning I got up as usual, and had a bath. Then performed the *Samayika* like yesterday in bed and had my breakfast at 8-10 A.M.

Orange Juice, bananas, prunes and grape fruit, bread and butter and tea I took for my breakfast.

After breakfast I strolled on the deck for about 1½ hours; then sat down to write this Journal. I shall now stop as there is nothing more to write about at this time.

5—8—33, 9-48 A.M.

Yesterday, I did not feel inclined to write anything more in this Journal. The sea was a bit rough and I have not yet got over my indigestion completely. This morning too I am feeling a bit giddy.

Yesterday's lunch and tea deserve no mention and comment. They passed off normally. At tea time I had a talk with a Syrian lady who is a protestant. She said she was interested in religion, but she was really only interested in Christianity and did not even wish to understand what Christianity really meant. I think there are a good many of her type among the older generation of women worshippers in every religion. They are not critical, and do not wish to be critical, that is, to understand things.

In the after-noon yesterday, I posted a letter to the Chairman of the New York Committee of the World's Fellowship of Faiths to inform him that I shall be arriving at New York on Monday and not on Tuesday next. I had formerly asked him to send some one to meet me at the landing pier on Tuesday and to arrange for my room in some hotel from that day. But the boat will reach New York on Monday, and so I had to notify the fact to the New York Committee to avoid being inconvenienced on landing for the want of guidance. The letter has been or will be sent by what is called *Katapult* post, which means that the mail will be sent by an aeroplane which is lying on the top of this boat and will be delivered in New York several hours ahead of the ship's arrival there. After dinner which was very satisfactory a dance was held again in the lounge. It was a very gay looking scene. Paper shades of various colours had been put on the electric lamps in the ceiling, and rubber baloons, also in various colours were supplied freely to the people. Small paper caps which looked jaunty and gay were worn my men and women sitting and dancing in the lounge. The caps and the baloons were also supplied by the steamship company free of charge. Altogether the scene presented a very gay and charming effect.

The European certainly knows how to enjoy himself. Unfortunately he over-does it; for he is all the time after enjoyment and seldom for more serious matters, except that he is a good business man too. But in religion he has little or no interest and is not willing to embark on a study of the subject. This is due to his *ashramlessness.* He has not

spent his first *ashram* in the study of religion as a science, and the whole of his life is spoilt by his *ashramlessness* in consequence. Those who place all their hopes of the betterness of the world-order in the coming generation should see that the first *ashram* of life is spent by the youth of the nation in acquiring a thorough knowledge of the Science of Salvation; otherwise the youth can but mis-manage things in their time.

When I compare the life led by the generality of Indians with that of the Europeans, I cannot but notice their striking differences. The Indian's life is one of labour without pleasure. He gets up very early in the morning, and opens his shop at once, and remains there till late at night. Some of the shop-keepers do not close earlier than 10 or even 11 p.m. There is no holiday for them. They work the whole day like the proverbial bullock in an oil-press (*Kolhu ka bail*)! The European works for only 6 days and takes another half a day off as leisure time in a week. His hours too are fixed and he will not work for more than 48 hours a week in any case. The majority of them work for about 42 hours a week. Yet the European makes more money in his shorter hours than the Indian, and naturally enjoys better health, and also has leisure to take part in games and sport. These keep a man fit, and add to the zest of life. They teach urbanity of manners, and drill one in good-humour. Indians generally have no sense of humour because of their having no time to play manly games and sports. For the same reason they do not compare favourably with the Europeans in respect of sportiveness and fair play. They can't bear to lose a game when they do play one; hence quarrels and even fights (such as those which are common after a wrestling match between two *pahalwans*) are not infrequent among us. In Europe the defeated party at once shakes hand with the victor, and does not hesitate to acknowledge him as the better player.

(To be continued.)

Notes and News

THE JAINA MISSION SOCIETY,

MINT STREET, MADRAS.

Aims and Objects.

1. The chief aim with which the Society has been started is to spread the Teachings of Jainism as widely as possible and thus help people to understand the Truth and live in the right way.

2. The aim is sought to be achieved by (1) Printing and publishing tracts on subjects concerning Jainism, (2) Holding meetings and classes for preaching and studying Jainism, (3) Helping those who desire to practise the ethical rules of Jainism.

3. Anyone who is above eighteen years of age can become a member of the Society. No fee or subscription of any kind will be levied.

Application for membership should be made on the printed form supplied by the Society.

4. Voluntary donations are welcome and will be thankfully acknowledged.

5. For the present, Tracts will be published only in English and supplied free of cost to all its members who can receive them at the office of the Society or by post by sending stamps to cover the postal charges.

Tracts will be published in other languages also if necessary.

For forms of application and other particulars apply with stamps to The Secretary, Jaina Mission Society, Mint Street, Madras.

* * * *

THE SIGNIFICANCE OF THE SURNAME "JAIN."

Mr. Inderlal, Auditor, Dharampura, Delhi, writes:—

Certain Jains have for some time past been found very eager of using "Jain" as their surname. This novel practice is very peculiar and highly objectionable.

Jainism is an original and independent religion. Not a single man who professes any of the recognised religions of the world, whether he be a Hindu or a Muhamadan or a Christian or a Jew or a Buddhist or a *Zoroastrian*, can be found making use of his religion as his surname. None of the Rajas, Pandits, heroes and other distinguished personages mentioned in the Jain Shastras has ever used the word "Jain" as his surname. Even in modern times many distinguished persons do not use the word "Jain" as their surname.

I think the evil practice of using "Jain" as a surname should be stopped. But there is no objection if Gotra be used as a surame to denote the family origin.

If any one does not agree with this view, he may kindly intimate the uses of using the surname "Jain."

* * * *

DIGAMBAR JAIN SADHU'S FAST.

A correspondent writes from Hyderabad :—

Considerable satisfaction prevails among the Hindu community in general and the Jains in particular, at the generous gesture of H. E. H. the Nizam's Government in having acceded to the representations of the local public and of the All-India Jain Maha Sabha in connection with the "fast unto death" undertaken by Sri Jayasagar Muni, the guru of Digambar Jains of India. It will be remembered that the Commissioner of City Police imposed certain restrictions on the Sadhu's going about naked in public thoroughfares, such as that he should move in a cloth enclosure and that the previous permission of the Commissioner should be secured. Upon this the Sadhu entered upon a fast on the 10th instant, touching neither food nor water until the restrictions were withdrawn. The All-India Jain Maha Sabha deputed its Secretary Mr. Ajit Prashad, ex-Judge of the Bikaner High Court to Hyderabad. He interviewed high officers and made representations. On the 21st instant, intimation was received by the disciples of the

saint that all restrictions had been removed, and the Muni broke his fast after 11 day's duration. Thanks are due to H. E. the President of the Council and to Mr. T. J. Tasker, officiating Police Member, who are said to have used their good offices in this behalf, and also to Raja Bahadur Sir Bansilal Motilal Raja Lakshminivas and others who led influential deputations to the Government.

The Sadhu went to the Jain temple, in Begum Bazaar, on the 21st instant. The City Police made the necessary arrangements but did not interfere with the Sadhu's movements.

* * *

JAIN KANYA SIKSHALAYA.

Mr. Pannalal Jain Agrawal, the Secretary writes :—

"The 25th Anniversary of the Jain Kanya Sikshalaya Dharampura, Delhi was celebrated on the 20th August 1933. Mr. Adishwar Lal, son of R. S. Lala Pyeare Lal, Advocate, Rais and Bankers formally proposed Mr. Lal Chand, B.A., Advocate Rohtak for the Presidentship of the anniversary. Both the big halls of the Sikshalaya were packed to their utmost capacity with males and females of the Jain Community. Prominent among those present were Dr. Lakshmi Chand, Mr. Ajit Prasad, Advocate, Lucknow, Mr. Uggar Sain Pleader, Rohtak, Pandit Ganesh Prasad Varni, Baba Bhagirath Ji, P. Dya Chand Ji, and Gyanvijayaji, Swetamber Sadhu. The annual report and account of Shikshalaya were read and passed. Messrs. Uggar Sain, Pundit Ganesh Prashad Ji Varni, Baba Bhagirath Ji, and Muni Gyan Vijaya Ji, delivered learned speeches on education among Jains and specially on Female Education. After the recitation of Bhajans, Dharmic Poems and Dramas by the students of Sikhsalaya, the President—elect in his speech expressed his feelings on Girl Education and pressed on the need for Technical, Domestic and Physical Education side by side with dharmic education. The Prizes were also distributed to the Girls of the School and after a vote of thanks to the President and the audience the meeting came to a close.

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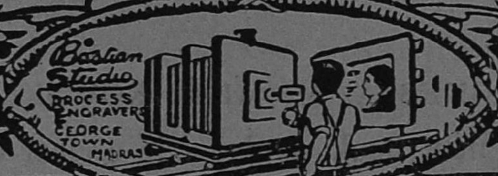

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CHAPTER III. PROPERTY.—(Property not subject to partition; Partition; Partition during the life-time of the father; Partition after the death of the parents: *Jeshtamsi;* Disqualification from inheritance; The Ascetic's share; The rights of the younger brothers in respect of education and marriage; Mother's Rights; Rights of sisters; The rights of the widowed sister-in-law; Principles governing partition and re-union; Division amongst the children born of female slaves; Rights in joint property; Mode of partition.)

CHAPTER IV. INHERITANCE.—(The order of successions; The King's obligations.)

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Appendix. (Describes the antiquity of Jainism and the importance of the Jaina Law.)

The Jaina Gazette Office,

436, Mint Street, G.T., MADRAS.

A JAINA HOME IN LONDON.

Miss Agnes A. M. Mischkowski, (Secretary of the Rishaba Jaina Lending Library, 110, Cleveland Gardens, Hendon Way, London), writes to say that she can arrange in her place for the boarding and lodging of Jaina and Hindu Students and others who may be looking for a strictly vegetarian boarding house. She has arrangements for Indian Vegetarian Cookery and the rooms are heated through hot water pipes. Those who go to England may write to her previously to the address given above.

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